/258 cont./

776 and goes to the river. Yamũra throws himself in the water;--
789 he likes guanandi /Calophyllum brasiliense/ resin;--burned
824 cotton seed makes Yamũra run far /259/ away; Yamũra is very
302 fond of colored clay and loam;--he does not like copaiba resin;--when jatobá is burned Yamũra does not like it, says the piahi.

796 Finally, since there are certain animals which for him are
825 a means of subsistence, his ferramenta /iron tools/, if it is permissible to say this in connection with peoples who have not reached the metal stage, it is natural that Yamũra should protect them with the same care and vigor with which a Bacaeri would protect his canoe or his bow. There are animals whose
[784] injury is punished immediately: for example, the Sucuri, in one of the passages cited above, or the Topiéhi, a little bird that will be dealt with more conveniently later on. These are truly tabú or tapũ, an expression used in Australia, and which, being widely known, demands no explanation. It is possible to come to terms with regard to the others, and this is done in a most reasonable way, by giving to the Yamũra in prepared form the food that he would have to prepare in the campo.
[782] It is mandatory, however, that the dead animal be put to good
[796] use; otherwise antas, pacas, and pigs will attack clearings,
[532] destroying them; and to propitiate the Yamũra it is necessary to give a feast, naturally masked, which they attend incognito. After eating well, they regard themselves as satisfied and the scourge ceases.

325 The following passage expresses more clearly the idea of
796 payment, and, although it is somewhat repetitious, it is not
782 redundant.
796

If the Guariba /howler monkey/ (Mycetes) is killed, it must be paid for, says the piahi; if the macaco Coatá /spider monkey/ (Ateles) is killed, if the Preguiça /three-toed sloth/

/259 cont./

825 (Bradypus) is killed, pay for them with mingáu;--if no payment
797 is made, Yamũra will seize our shadow; Imiga (Cebus?) /260/
782 is the domestic animal that is the creation (eri) of Yamũra;
796 if you cut down forest in which Yamũra dwells, pay for it;--
seek out a place to hold a festival; makanari is payment for
the forest (13);--then, when Yamũra had drunk mingáu, he

[114]
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13. After he had dictated this passage, I. expressed doubts as to whether the dance was the makanari or some other one.

goes far away (14).

[121]
[114]

14. Matías Ruiz Blanco notes a variant of the same idea among the Indians of Perití (Colombia): "When the Indian brings in a deer or wild boar, the woman comes out with a tutuma of the drink that they make out of maize, and she opens the animal's mouth and gives it some to drink out of courtesy so that its soul will tell the others about the good treatment given to it" (Conversión de Perití, 64. Madrid reprint.).

796 Makanari is the name of one of their festivals, and this would be the proper place to discuss them, if unfortunately, the scanty information that exists concerning this were not deficient, concealing all the ritual and devotional aspect which is its essence. We shall return to it on another occasion.

/261 cont./

352 The Bakairí slept in hammocks, amaka, woven of palm fiber.
[415] Their furnishings can be summed up as benches of a solid
[285] piece of wood, clay pots, mats and baskets. The diet rests
262 upon manioc, pigué, sweet potatoes, maize, and fish. How-
224 ever, the hunting of monkeys, wild pig, tapir, and other ani-
[241] mals was not scorned. Most of the food reserves, however, were of vegetable origin, and the most important harvests were made up of manioc, maize, sweet potatoes, and pigué. Yams /cará/, cotton, urucú, and tobacco were also planted.

342 The occupants of a communal house worked together on
476 the building of a new house, acquiring thereby the right to
622 reside in it. This construction work, however, was led by the individual who had the most prestige in the group, usually the old head of the house, who thus set himself up as the head of the new house. The tasks of clearing fields and planting generally depended on the participation of all the aldea. When
241 476 529 beginning a new clearing, the Bakairí would give a feast, kondóc, with the distribution of food to the Indians who worked on the field. The Bakairí made canoes from the bark of the
501 [824] [282] jacaúba tree, in the Xinguano way. This construction, as well as fishing, hunting, and agricultural activities, were accompanied by propitiatory rituals.

439 594 Their products were bartered among neighboring groups in the course of visits called tuhíi which depended on the presence of the chiefs of both aldeas. After the exchange of the objects desired, the visitors were honored with a feast called tuiaie.

621 181 622 624 [243] /262/ The Bakairí were not a warlike people, and their political organization does not seem very elaborate. Each aldea had a chief, pima, assisted by a subchief, ráida. The Bakairí do not remember the existence of a chief for the whole tribe, and there is no evidence that such a figure ever existed. The selection of the ráida was made by means of agreement of the aldea, but it generally fell on the son of the pima himself. The pima's functions were chiefly ceremonial, economic, and juridical.

/263 cont./
about three centimeters square made of tree bark. After the seclusion boys and girls were eligible for /264/ marriage. Marriage, tadohoidinale, was joined by the parents of the young people by means of an exchange of gifts, and it does not seem to have merited any special ceremony.

The Bakairí do not seem to have believed in the possibility of a natural death. After death, which was always caused by the sorcery of some enemy, the corpse was painted and attired in the finery used in life. The corpse was rolled up in the hammock used by the deceased, and buried with the head pointing west and the feet east. There followed a mourning period, during which the closer relatives remained sauki and from which they emerged through the tadauuino feast.

The world of the Bakairí was surrounded by supernatural beings, good and evil, such as the iamiica, sopiahe, kavoui, kadepe, and kilaimo. (5) Plants and animals were nothing but

5. Capistrano de Abeu, "Os Bacaerys." Revista Brasileira. Year I. Vol. 4. pp. 44, 45, 47, 48, 234, 240, 241. Rio de Janeiro, 1895.

drapery used by the iamuca and kadepe. Hunting, fishing, and agricultural activities thus had to be accompanied by propitiatory activities intended to appease the anger of the iamiica deprived of their animals and plants. On the other hand, kavoui and kilaimo wandered through the forest menacing the Bakairí. Against such beings the Indians required the protection of their sorcerer-doctors as well as periods of seclusion in the most dangerous moments.

The Bakairí believed that men had two souls: one called [illegible], heavier and thicker, corresponding to a camica [illegible] second soul, kagaragnuru, a more fluid element that

/265 cont./

775 789 539 When finished, one gives a benediction... saying: Asfa! Go inside the sky, to our people, to our mother, to our father, here there is no one, inside the sky it is good, go, we also are going to pass away, it is said, the piahi teaches." (8)

8. Capistrano de Abreu, op. cit., Vol. 4, p. 44.

796 [915] In Nakoeri's aldea, the kadoya change into iamiira. But the iamiira also wander on the earth using the bodies of animals. Although their behavior was not intentionally malignant, the Bakairí had to take precautions when they went hunting or fishing or when they planted. On killing game or fish, the Indians left certain offerings for the iamiira purveyed by these animals. (9)

9. Capistrano de Abreu, op. cit., Vol. 4, p. 49.

796 156 By means of certain rituals a Bakairí might, while still alive, make contact with the iamiira, acquiring the corresponding powers, and become a sorcerer-doctor.

796 Capistrano de Abreu (10) and Karl von den Steinen (11)

10. Capistrano de Abreu, op. cit., Vol. 4, pp. 235, 239, 240.

[113] 11. Karl von den Steinen, Entre os aborígenes do Brasil Central /Among the Aborigines of Central Brazil/, São Paulo, 1940, transl., p. 448.

mention yet other supernatural beings that surrounded the

/269 cont./

539 fat in order to stay warm. The Indians wanted the sun to come out, and so they donned their apparel, painted their bodies, and began to ask Orimoto, the great spirit. Orimoto was not an Indian but a man who lived in a stone house with some animals which he had created. The Indians went on asking until finally the light broke out; but the Indians had already grown old and the children had already grown up.

996 The data at our disposal do not permit us to place in Bakairí cosmology beings such as Tchini-ouma, Keri-kamé, or Orimoto and Nakoeri. Nevertheless, we prefer to regard Nakoeri as the supreme being of the Bakairí, leaving to Tchini-ouma, Keri-kamé (the sun and the moon), and Orimoto the role of culture heroes, until new work clarifies their respective functions.

122 13 433 Compelled to deal with a hostile environment, such as the savannas and forests of the headwaters of the Xingu, and lacking an adequate technology, the Bakairí, like the other Xinguano Indians, depended to a large extent on uncertain factors such as the amount of rainfall and the resulting annual increase of waters, which led to a scarcity or an abundance of food. Lacking an adequate technology, they did not store their produce but lived on a subsistence economy. Their hunting and fishing activities were followed by magic rituals with which they attempted to control the possibility of sudden future calamities or even of illnesses. Thus agricultural activities and the building of houses or canoes had to be followed by propitiations. In order to utilize the vegetal or animal raw materials, it was necessary to know how to control uncertain elements: How explain, for example, why one canoe splits and another does not, when both were made by the same craftsman? How explain how the same /270/ foods sometimes appeared harmless and sometimes made people ill? The system of beliefs of the Bakairí seems to us an interpretation that

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